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ΑΠΟΚΡΥΠΤΑ ΑΠΟΚΑΛΥΠΤΑ.

VELATA Quædam REVELATA:

SOME Certain, hidden, or vailed Spiritual Verities Revealed.

Upon occasion of

Various very prying, and critical Queries

Concerning { God, / The Devil, & / Man, as to his { Body, / Soul, and / Spirit. / Heaven, / Hell, / Judgement, &c.

Propounded to { *George Fox*, / *John Perrott*, / *Samuel Fisher*.

And after that (with a complaint for want of, and stricter urgency for an Answer) re-propounded to *Edward Burroughs*.

By two persons, choosing to notifie themselves to us no other way then by these two unwonted (if not self-assumed) Titles, *viz.* *Livinus Theodorus*, and *Sabina Neriah*. Which Truths (as *there inspired* by the *Spirit of God*) are *here expired* in love to the souls of *men*.

From out of a Hole in the Gate-House at Westminster. *through an Earthen Vessel there Imprisoned for the Testimony of Jesus, known among men by the Name of* SAMUEL FISHER

LONDON, Printed for *Robert Wilson*, 1661.

THese Returns to the Letter, and Replies to the Queries here ensuing, were in no wise written at first with any purpose of publishing them so generally as at the Press: But with particular respect to the satisfaction of those two private Querists onely, viz. L. T. & S. N. who have (on their part) so privily all along managed the matter of their enquiry, that we can truly say (notwithstanding our expreß desires to them of such a thing) we cannot learn to this very day, by any hint to us (as from themselves) distinctly either Who, or What, or Whence, or Where they are; their Letters bearing no date from any Sign or Place, whereby we might be put into a capacity to come unto any outward Cognizance of, or Acquaintance with them; And themselves not willing (for ought I see) to be known to us either by their faces, or by the places of their abode, but onely by these two (I will not say Hypocritical, but) Ænigmatical names of Livinus Theodorus, Sabina Neriah. But so it was, that they never sending at all for our Answer to their Queries to that person nominated by themselves, with whom it was left for them at their own request*, but about five or six weeks after it was made ready for them, propounding their Queries all over again verbatim to E. B. together with not onely expressions of greater earnestness, and sharper eagerness after an Answer, but also a Letter of complaint against us three, G. F. J. P. S. F. as either nilling or neglecting, and not at all regarding to gratifie our friends (as they style themselves) in a matter of so grand importance; and lastly, they not yet coming, nor so much as sending to me for it, though in a Letter left for them, and carried to them by their Messenger, it was long since signified to them, that it lies by me

* Viz. Robert Wilson, who together with my self, was then, and is still imprisoned in Westminster Gatehouse, where, and from whence also this present Answer was written and given forth.

for them, if they would either call themselves, or send for it to me by any that might signifie to me where any of us (as occasion is) may speak with either of them; their Messenger also intimating (as I hear) that their expectation and desire now is of seeing something Printed as in Answer to them. I held it meet, in no less love to their souls (who e're they are) and even to the souls of all men, then to my own, to commit and commend this long since written Reply in Print to their or any other persons, whether private, or publick perusal, in such manner and form as hereafter follows.

S. F.

These

Some certain, hidden, or vailed Spiritual Veities revealed, &c.

FRIENDS,

YOU, who (*tam masculini, quam fœminini*, and that (as may well seem, at least to some *mendaciter & fictitiè potius, quàm veraciter & sincerè*) subscribe your selves (*respectively*) by these two more *Latine*, *Greek*, and *Hebrew*, then *English* Names (which are significative of a nature and state which your selves are short of) of *Livinus Theodorus*, and *Sabina Neriah*.

I have seen your thirteen *Queries* propounded to *G. F. J. P.* and my self, or either of us, together with your (seeming *sympathetical*) Preface to them, wherein (after an acknowledgement of our *Ministry* as such, whereby people may be brought into a posture or frame of spirit, in which they may be capable to receive the *Mystery of Godliness*, which ye believe also by the *Light within* us, to be in a great measure elucidated unto us) you express your selves in some other particulars in such wise, as gives me occasion (by way of *Preface* to my *Answer*) to premise something as to them. You intimate of the things exhibited to us in your *Questions*, that they are *matters of such weight, that the consideration thereof hath oft much reflected upon your spirits*, so that you have *gone sometimes to our Assemblies* in hopes *to hear Discourses of such like, as being of great concernment, and very pertinent for every one to know*; but though ye have heard us promising felicity, and consolation in the Creatures obedience, and threatning judgement and misery in its disobedience; yet we *never explicated* (so as to your satisfaction) *when, where, and in what manner they must of necessity participate of the one or the other*. Hereupon, and for other reasons by you alledged, *viz.* the profitable-

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nesse of *writing* above *verbal Discourses*, as in which *things discoursed are more subject to be obliviated, wrested, perverted, and the intellect more obumbilated*, then in the other (which all are reasons of little cogency (if there were no other) to enforce me to answer the curiosity of your itching minds in this case, sith I well know, that in the *Power* and *Spirit* of *God*, truth may be manifested both much more, and to many more also, that are of open and honest hearts, in one hour by word of mouth, then it can by the writing of many days, to men, who have (*pruriens cognoscendi*) more desire meerly to know, then mind to do what good is already known: I say (as you say also) that (*cohibet superbia*) you present even the following Queries in writing, in order to receiving a satisfactory Answer in the same way of writing, hoping it will not be *offensive*, *sed potius vestra detectatione accepta*, (but acceptable ye should have said, had ye headed what ye wrote) promising in case ye do receive our Answer in plain, honest, down-right words, ye will be *obliged* not onely to *acknowledge your selves to be our friends*, but, as also to be *Apyyuoves ἀνδρῶν*, and be ready to *acknowledge the truth of our Principles before, above any that you shall hear oppose us.*

Now truly Friends, here are (not a few) very fair pretences and seeming shews of simplicity, but yet (*latet anguis in herba*) there is an eye (that is not evil neither, but pure and single) which sees more of the *Serpent*, then of the *Saint* in all this, and in the *Queries* that follow after it; and more of that *subtilty* of the Enemy, then of that *simplicity* that is in *Christ*, whose meat and drink it was to do the will made known, while the other feeds, no higher then on that dust of desiring to know, and discourse of those many truths, which he never intends, nor means that they shall have so much influence upon his heart, or dominion over him in his life, as to order him rightly according thereunto, in either the one, or the other. Whereupon we could very well excuse our selves (*saith the Lord*) if we should *answer* you no otherwise, then by *answering you not a word*: And for my own part, though it is not at all *offensive* to me (if it never prove so to your selves) yet (as *delightful* as ye take it to be to us to be presented with your *Queries*, wherein ye shew your own *delight* to be in minding things too

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high for you, or for any but such whose dwelling hath been long in the deep, before ye are truly come to be well acquainted with the first *Principles* of the *Oracles of God* within your selves) I take no little *delight in*, and do *affect* at your own, or any one's *presumptuous* of this kind, it being altogether as *useless*, as it's *unfit*, and well-nigh as *fruitless* for us, as it's *unreasonable* for you, or any to engage us to it, or expect it from us, that we (who, howbeit ye, who come but *sometimes* to our Meetings (as ye say) have *seldom* heard us have so *abundantly* opened the *truth* in those very points concerning *God* and *man*, as to his *Body*, *Soul* and *Spirit*, *Heaven*, *Hell*, the *holy City*, the *Day of the Lord*, and the *Eternal Judgement*, and so long directed people to that *true Light* which onely gives the knowledge of all these very things ye enquire after; and this not onely by our *verbal discourses*, but also in our *Books*, which are extant in *all places* to the publike view of *all persons*) should condescend to exercise our selves still in writing *the same* o're and o're again, to gratifie *every one* or *three single persons in private*, in order to the feeding of *every nice phansie*, which would fain furnish it self for *many discourses* thereof, with *notions* and *comprehensions* of those *weighty Truths of God*, which it's fitter for wise men to waite in silence on the *Lord* for the feeling the *Truths* of, within themselves, in the *Light*, out of which they can never be known, then in a flood of words to stand *questioning* and *replying* one to another about them, and which (though it's very *pertinent*, and also *necessary*, yet) it's not more *pertinent*, nor *necessary* for every one to *know*, then it's *necessary* for every one, that would *know* them in truth, to know them by the manifestation of the *Spirit of Truth*, which *leads into all Truth*, within himself, there being no *Dispensation* nor *Administration* either *below* or *beyond* that of the *Spirit in man*, and the *inspiration of the Almighty*, that gives that *Wisdom* and *Understanding*, whereby onely they, and all *spiritual Truths* can be discerned: So that it may be truly said of *Christ* (the *true Light*, who *inlightneth every man*) as in order to the knowledge of *God*, *man's self*, and all other matters ye query about:

Si Christum noscis, nihil est te extera noscis,
Si Christum noscis, nihil est te extera noscis.

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Ye have *Moses* and the *Prophets* within, viz. this written & spoken Word manifested in you, *Quod tibi non vis fieri alteri ne feceris*, and (*Rule*) *Whatsoever ye would that men should do unto you, do ye even so to them*. This (saith *Christ*) is the *Law*, or *Moses* and the *Prophets*; but if ye will not be admonished nor perswaded by *Moses* and the *Prophets*, neither *will ye be perswaded* by such of us who were once *dead in sin* with you, but are now risen to life by the power of God, which is his Light, and in the same sense speak unto you *from the dead*.

And as for your *owning* or *disowning* of us to any such, as before you shall *suppose us*, it's little to us, if ye *own us* to be of the truth, unless ye come together with us into *unity* with it: for we know (whether ye confess to, or deny us) that we are of God, & that the World lieth in that wickedness that cuts off from him, and that we are *a plain instance*, such as hold forth that *infallible everlasting Truth of God*, which hath very *amply* revealed to us of its *secrets*; which *Truth* needs no man at all to *plead for it* (for it pleads both for *it self*, and for its *Children*) much less such as seem to side with it without in words, yet indeed resist the power of it in themselves: If ye be *so wise* as to submit to the teaching of it, ye shall be *wise to your selves*, & to the *salvation of your souls*; but if you sleight or scorn it, so as to seek or seem to be above it, ye *above must bear it*, in the judgement of it.

To conclude, though as one of *this world's fools* may *ask* much more then many a *wise man in Christ* may think fit to *answer*; so one that is a *fool for Christ*, may *answer* much more *truth* then many of the *wise men of this world* may think fit to *acknowledge* to be satisfactory: yea, that ye may not think, I say, that ye may not think *we forbear to Reply* upon the account of any such *difficulty* or *depth* in your Questions, as transcends the capacity of these ye deal with, whom ye deem (for all your owning them as *above others*) not a little *inferior* to your selves, and that (like the *sluggard*, who is *wiser in his own eyes then seven men that can render a reason*) ye may not grow more *prudent*, then *prudent*, as many are apt to do in their own conceits, so as to judge them altogether *unanswerable*, if your Questions *be answered* altogether, in at least some more hopes of your *conviction* and *conversion* by us, then *fear* of your *confutation*, or *confusion* of us, I resume to your *following Queries*, as hereafter follows.

Query 1.

Query 1. *What is God really in himself, without any definition? And in what did he dwell, and manifest himself before the foundation of the Heavens and the Earth was laid?*

Answer 1. *God*, as he is *really in himself*, is beyond all *definition* of ours at all, being not determined to his *Hic & Hunc*, as all created beings are, being (as to *time* and *place*) *nec definitive, nec circumscriptive* in either; but, if speaking by way of such *description* as those have made of him, who have seen and known him, may, *de facto* (as *de jure* it ought to do) amount to the satisfaction of your prying minde, which would fain be *intruding into things which ye have not seen*. I answer, *God*, (whatever more he is, that's nothing to us, *quæ supra nos, nihil ad nos*, the *secret things* of himself, are onely to himself, whose mind in all things absolutely, who hath known. But things *revealed* onely to us, to speak of, and to our Children) is *really in himself*, whatever he hath at any time, in and by his Son, revealed himself to be, *in* and *to* his holy *Prophets*, and *Children*, and whatever they in all ages (as moved by him so to do) have declared him to be, whether by *word of mouth*, or *Scripture*. And so whatever ye there read, *God* is, that *God* is *really*, *purely*, and *sincerely* (viz.) a *Spirit, Light, Love*, that *One*, *Omnipotent*, *all-sufficient*, *Spiritual*, *Substantial*, *Living*, *Everlasting*, *Infinite Subsistence*, which hath his *own being of himself*, and *gives being, life, breath* and All things unto All, in whom we, and all *mankind*, who are his *offspring*, both *live*, *move*, and *have our being*.

Howbeit, there is not in every man, no not in all those that read of him there, and can speak of him what they there read, the *true knowledge* of him so, or so to be; for they onely *truly know* him to be *this* or *that*, who *mind* him truly to be *this* or *that*, in, and *within* themselves; & those know

know him not, who ere they are, that prate this and that of him (like *Pyes* and *Parrets*, which may be taught *verba astra canori*) yet come not to find and feel him so to be, as they say of him, by feeling after him in his *own Light*, by which he draws nigh to, and is not far from every one of us; by which *Deus quamvis aliquatenus*, though not *aequaliter*) in *some measure*, though not the *same measure*, he *manifests* something of himself in every Conscience, and by which in, and to such as love him, and keep his Commandments given out in the same, he *manifests* himself in *such wise* as he will not do to the World, yea, in *such wise* that they can *experimentally* say he is *so* or *so*, by what they see concerning him, and are made fully sensible of in themselves; in *such wise* that they have the *witness* of it in themselves, and can set to their *seal*, That *God is*, and that he is *true*, *good*, *merciful*, *faithful*, *just*, *righteous* in taking vengeance, that he is a *Judge*, a *Protector*, a *Saviour*, a *Redeemer*, and whatever else he is said to be, even of a truth; yea in *such wise* as to say with *Job*, *I know that my Redeemer liveth*: With *Mary*, *My Spirit rejoyceth in God my Saviour*: With *Paul*, *We are saved by his Grace*: *Christ liveth in me*, &c. Whereas whoever thinks or says he knows God, because he can say something of him at *second hand*, in a form of words, and the *same truth* (perhaps) which he reads written of God in *their Scriptures*, who declare no more of him, than what their own eyes, ears, and hands, do see, feel and handle of him (as we do, and they did, who wrote of old *that holy Scripture*) and yet know him not *nigher hand*, in that which is of himself, within in their own hearts, even that by which τὰ τοῦ θεοῦ, not onely whatsoever *is known* of God at all, but also whatever *is to be known* of him, or *knowable* at all, is manifested in him, Rom. 1. 19. he deceives and mistakes himself; and whatever he thinks he knows of God, he knoweth nothing yet of him; or of ought else, as he ought to know, therefore saith the *Wisdom* of God, 1 Cor. 1. 21. *In the Wisdom of God, The world by Wisdom knew not God*. And 1 John 2. 4. *He that saith, he knows God, and keeps not his Commandments, is a liar, and the truth is not in him*. And to such *wise saints* and *knowers* as these (and such were the *Scribes*, who were ever scraping in the

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the *Scriptures* to find *God*, and his life; yet never knew him at any time, nor saw *his shape*, because they heard not *his Voice*, nor heeded his Word in themselves, *Joh.* 5. 37. God saith, Though ye say, *God is one*, yet not live ye *thereby*. And why falsly? Was not that a truth, that God lives? Yes, but not a *truth truly* testified unto by them. (Any more then what is testified *in foro hominum*, in mens Courts, by such as being not *eye-witnesses* thereof, have it only by *hear-say* from others.) because they witnessed to it but in *false words*, which they had, and heard from such, who knew him to live, while themselves knew him not to live within themselves. Wherefore heretofore ye *Query*, *What God really is in himself?* As God saith of himself, *I am that I am*, so say I, *Deus est id quod est*, God is what he is: And if ye, who by your asking of us, professe your selves to be yet ignorant of him, and so to worship (if yet ye worship him at all) an *unknown God*, as the *wise Athenians* did, would know him in any measure, as he is *really in himself*; My Counsel to you is, to stand still in *his own Counsel*, namely, *his Light* in your own Consciences, that in that you may be led forth into *his life* and *likeness*, even into the *Image* of his Son, the *Light of the world*, the *righteous, pure, meek, innocent, gentle, loving, peaceable, inoffensive, merciful, compassionate, tender, patient Lamb of God*, that *takes away* the sin of it, who is the *express Image of the Father*, in that *Light* that manifests him, and all things (for *whatever is manifest, is manifested by the Light*) wait for his appearing in his *own Spirit* and *Power* to restore his own *Image* in your hearts; that as he appeareth, ye may appear with him in his *glory*, which is *fulness of Grace and Truth*, being transformed into his *Image* from *glory* to *glory*, by the operation of his *holy Spirit*, that as he appeareth, ye may be like him, and so see him *as he is*; then shall ye *know the Lord*, if ye thus *follow on to know him*, whose *goings forth are prepared as the morning* to meet those that meet him in his Light, by which he *shineth into our hearts*, to *give the Light of the knowledge of his own glory in the face of Jesus Christ*.

Finally, In answer to the latter part of this your second Query, I say, That *Light* which God *now is* (whom no such eye as you look after him with, who ask counsel of man only concerning him, and not of himself alone, either hath seen, or can see) that *same Light* he ever was. And in that *Light* in which he *now is*, and *dwells* (which is unapproachable by every evil-doer, who hates the *Light*, which is come into him to save him, neither comes into it, lest by it his deeds should be reproved, and which he who doth truth comes to, that his deeds may be made manifest to be wrought in God) in that God *was*, and *did dwell* from everlasting. And as the *outward Sun* is not seen by any other *natural Light*, save that which shines from it self in the *outward world*: So *God* neither is, nor can be seen by any other *spiritual Light* save that which shines from himself, into the *inner world* of men's hearts. And *in that Light* in which God *doth* now manifest himself, in the *same* did he manifest himself (if yet it be proper so to *speak*, and so to *answer*, as concerning him) before *Time* was, and before there was any Creature extant, to take cognizance of him by such a manifestation, even before the *Foundation of the Heaven and Earth was laid*.

Qu. 2. *Whether is there a manifestation of God in every thing that hath a life, motion and being, in this outward Creation? And whether is a Creature to expect ever to know God under any other Dispensation or Administration, further then by the manifestation of the Spirit of God in him, which is given to, or?*

Anſ. This second Query stands in two parts, to the first of which I answer, Yea, as it is said, *Deus plena sunt Omnia. Est Deus in nobis, agitante calescimus illo*; And not onely so, but also, *Qualibet aqua guttula, qualibet terra globula, Præsentem refert, qualibet herba Deum.*

To the second I answer, *Nay*, there is no other *way*, *dispensation*, or *administration*, or *under* which a Creature is to expect to know God, further then by the manifestation of

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the Spirits of God in him; for it is so written, Rom. 7. 14. 20. 22. (that is) whatsoever is the lusts of God, it must dwell in man; for God doth sanctify them.

Qu. 3. Whether we call Spirit of God, the Spirit of Man, and the Spirit of the Devil, three distinct Spirits?

Ans. Yea, the Spirit of God, the Spirit of the Devil, and the Spirit of Man, are three distinct Spirits.

Qu. 4. Whether he be truly essentially impregnated in man? If so, when, and after what manner were the said Spirits infused into him?

Ans. In this Query there is a fallacy, called, *A tres Dubia ad male connexa*, &c. A question asked of many things together, which (in some sense at least) may be truly affirmed of some of them, but cannot be affirmed of them all: I answer therefore, They are not *all three* (as your *Query* seems to intimate) *essentially impregnated* in man, neither are they all three *de esse hominis*: for first, as to the *Spirit of God*, a man may remain a man, i. e. *A man of the Earth* (as to his *Essentials*) when the *Spirit of God* which (was once given him, is (as *David* prayed it might not be from himself) no less then *totally* taken from him; therefore *God's Spirit* is not *essentially impregnated in man*. And as to the *Spirit of the Devil*, *Man* was (*Quod Esse*) truly and formally *man*, before the *Spirit* of the *Devil* did prevail to enter him, and will be so again, when that *unclean Spirit* is again ejected and cast out of him, *Quod potest vel adesse, vel abesse, sine subjecti interitu quoad summ esse, hoc non est de essentia hujus subjecto*: That which may be differently, either *one* or *none* in a subject, without the destruction of that subject, as to its *essential being*, is not *essential* to the *being* of it: But so may be either *God's Spirit*, which is *God's gift* to *man*, after he is *truly man*, or the *Devil's Spirit*, which may be cast forth of *man*, and yet *man* truly remain *man*: Therefore neither of these are *essentially impregnated in him*.

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As to the second part of this fourth Query, wherein you ask, *When, and after what manner the said Spirits were infused into man?* It's of so little consequence to know, that it's well nigh as *frivolous for any wise man to enquire* after it, as 'tis impossible and altogether vain for any human creature to find it out: therefore as to the *two Spirits of God and the Devil*, neither of which two are *essential* to man (as his *own Spirit* (in some kind at least) may be said to be, of which there is more hereafter spoken) I (*Spiritual* as this, *carnally*, as that of God, *Quotcunque ejus potius, quomodo in homo ille Spiritus ambulaverit, quam quomodo in eum introierit.* And so of the *Devil*, thus, *Quotcunque ejus potius, quomodo ex male ipso evadere possimus, quam quomodo in nos invaserit.*

Query 5. *What is the Spirit of man in it self? Is it natural, or supernatural? created or uncreated?* And whether hath it a Being distinct from the body (when expired)? If so, how, and where, clearly demonstrate.

Qu. 6. *Whether is there a Soul in man distinct from the said Spirit?* If yea, *what is it? and where is its present scituation in order (plainly to manifest it distinguishable)?* And whether (after the decease of a man) it hath a being apart from the body? If yea, *Where? and whether in that state it be sensible either of consolation and happiness, or torment and sorrow? And after what manner shall it enjoy the one, or have the other inflicted upon it?*

Qu. 7. *Whether is it possible for the soul of man to live without a body? If not, then what body hath it besides it self? Or how is it propagated in Ministry?*

Qu. 8. *Whether is to be proved out of Scripture, that Souls have a being in Heaven? And what are those Souls spoken of in the Revelation, which John said he saw crying under the Altar? And what is the Altar? And where did he see it to be? And whether had those Souls bodies? If yea, What bodies were they?*

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Anſ. As to this ſuch *Query*, wherein you are *bold*, *Diſ-ſtem-ſtumbering*, and *over-curious* in querying, What the Spi-rit of Man is; and whether *mortal*, *mortal*, or *immortal*? And whether it hath a being when the body is expired? If ſo, *how*, and *where*, &c. With which ſo *Query*, we onely the latter part of the *fourth*, but alſo the whole *fifth*, *ſixth* and *ſeventh* (wherein ye are as *critically* inquiſitive, running out into various *Quirks*, *Quiddits*, and *Quiddities* about the ſoul, as *Quæ Quidi? Ubi? Qualis? Quando? Quibus auxiliis Cur?* Under which forms of querying, one *Pragmatical Spirit* may ask more queſtions then many *wiſe men* may find either while, or with, or good ground to reply to; are ſo *ſub-ſubtile*, that one cannot be well clearly anſwered without the reſt, I ſay thus, both unto it, and to the reſt, *Viz.*

That *Man* (as *God* at firſt made him) was a creature conſiſtent of theſe *Three*, namely, *Body*, *Soul* and *Spirit*, each of which the *Apoſtle* prayes on the behalf of them (as in the Saints) that they might be kept blameleſs to the coming of our *Lord Jeſus*. Vide 1 *Theſſ.* 5. 23. which, though *conjunctim* with the reſt, to the *complexum* making up of that one *compoſition*, or Creature called *Man* (as *God* at firſt made him) are yet *diſtinct* in themſelves, and *ſeparable* the one from the other.

Firſt, as for the *outward earthly body*, which was framed of the *duſt* of the *outer earth*, into which *duſt*, (as into its *firſt Principle*) it muſt once return; that is, put the *Earthly Tabernacle*, in which the *Soul*, (which is in truth more the *Man*) is *cloathed*, down, and laid in its place of reſidence, and reſtauration for a time.

As for the *Soul*, of which I ſay not ſo *diſtinct* from the *Body*, and from the aforeſaid *Spirit*, as that it is poſſible to have a being, or be living without, and after ſeparation from them both, of which you all *where is it, ſeituation in Man?* I anſwer, if ye *query* (as ye ſeem to do) of its *local ſituation*, it is plainly reſtrained in the *Body*, which is a receptacle fitted for it and to the *outward Organs*, which it *Ma-*

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man, *which*, *and in*, *and by* which it *Acts*, while it is in it, which *Soul* is That *Life* of the *body* which is truly enough by the very *Philosopher* defined to be, *Actus corporis Organici, quatenus est Organicum*, whose *definition* of it is *answer* in part sufficient to your *query* concerning its *Properties* and *Operations*.

2dly, And if ye ask, *Whereabout*, or in *what part* of the *body* the *Soul* is scituated? I say, It is *Quid Totum in toto, & Totum in qualibet parte*, wholly in the whole, and wholly in every part of the *body*. But if ye ask after other then a *local scituation*, I say, the *Soul*, which is by *Christ* stiled *the man himself*, and is so more than the *outward Carcase*, (compare *Matth.* 16. 26. with *Luke* 9. 25.) and is a more noble part of the *Man* than the other is, It is scituated [*naturally*] between two *natural ones*, viz. the *outward earthly body*, and the *inward heavenly Spirit* of man, as it is [*spiritually*] between two *spiritual Opposites*, viz. the *impure corrupt flesh*, and the *pure incorruptible spirit*, which (as contraries) do lust in *fallen man*, the one against the other.

And as to its having a *being*, a part from the *body*, after the decease of the *body*, or of the man, so far as to his *outward body*, I affirm it hath, and though in your dark minds, ye doubt the *possibility* of its being *without a body*, and therefore feign a certain *Transmigration* of it of necessity into some other *body*, when it comes to pass out of its own; yet I deny that, as meer *Pythagorean* dream; It's not necessary that it must betake it self into some other *body*, when it departs from its own, in order to its preservation to eternity; for it is immortal so to any active exhibition (howsoever it may die by sin, from *God*, who is the *true life* thereof, and to cease to be such a *living soul*, as at first he made it) and because immortal, therefore of such nature as not ever coming to have *some Being* or other, either *good* or *evil* to all eternity.

And since ye ask, If so, *Where*? I answer, If ye mean to a *local circumscription*, it is impertinent so to ask, for the *soul* which is a *spiritual body*, and so [as *Christ* the

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the *second man*, the Lord *That Spirit* also is) a *spirit* as well as a *Body* is not *in loco circumscriptive* at all: But if by *Where* ye intend (as by the following words ye seem to do) *in what state*, namely, a *state of bliss*, or a *state of torment*; that may fall out to it indifferently, to be either *so* or *so*, according to that condition of *distance* and *alienation*, or of *nearness* and *conjunction*, that it stood in, to either *God's Spirit*, or the *Devil's*, at the time of its *departure* from the *Body*.

And whereas it's queryed, Whether in that state of *separation* from the *Body*, it can be *sensible* either of *consolation* and *happiness*, or *torment* and *sorrow*? I answer, *Yes*, Why not? (it being a *Spirit*) as well as other *Spirits*, *viz.* the *Devils*, who were most afraid of going into their torment, when they saw themselves ready to be cast forth into the deep, out of the *bodies* of those two men whom they once possessed, and the *unclean Spirit*, which when he is cast out of man, whom he once acted in, to his own content and pleasure, walks through *dry places*, *seeking rest*, *but finding none*, unless he can re-enter into his house, out of which he was ejected: And the *souls under the Altar* (of which ye are more *Critical* in querying, than I shall be *careful* in answering to that *curious* mind that would fain know what it cannot know, or if it could, it must not; which *souls* are said to cry for vengeance on their adversaries, and therefore were *sensible* of the wrong sustained from them, and yet were *souls*, existent in an *actual separation* from, and without their *bodies*, being the *souls* of such whose *bodies* had been slain for the *Testimony of Jesus*.

3*dly*. As to the *spirit of man*, which is the *best*, *highest*, and *most noble* of the *three* aforesaid, which concurs to the constituting of *man* in his *primitive perfection*, it is *That breath of life*, which God breathed into his *soul* after he had formed him (as to his *body*) of the *dust* of the *earth*, whereby he came to be a *living soul*; a *soul* that did partake of something of *God's own life*, whereby it did *live in his sight*: this is that *living Principle* of the *Divine Nature*, which man did before his *degeneration*, and shall again after his *regeneration*, partake of in re-

spect of which, he was, and shall be again (as he takes heed to come into *Union* with it, and thereby to recover to his *first estate*) called the *Son of God*, as *Adam* was before he fell; and in respect of which he is said (*principally*) to be made after *God's own Image*, and to be the very *Image* and *glory of God*; this is that *incorruptible, immortal seed* of God, which whoever comes to witness himself brought forth into the likeness of, is said to be *born of God*, to be *of God*, to be the *child of God*, that doth righteousness, and sinneth not, which who so doth is of the *Devil*: This is that *breath* of Gods own *immediate breathing* into man, that *spark of life* from him, who is the *eternal Word*, which was *with God*, and was *God*, in whom was the *life*, and *his life* was the *light of men*, which shineth in the *darkness*, in the *dark places* of their earthly hearts, who by the Fall are gone out from it into the *lust*, but the *dark soul* comprehends it not: This is that *heavenly part*, or *spirit of man* infused into him from above, which *lusteth* against the *corrupt flesh*, and against that *evil spirit* that hath entred into him, that *lusteth to envy*: This is that wch mounts *upward*, and strengthens such souls as stay by it to *mount upward* with wings as Eagles, towards him from whom it comes, while the *earthly part* both tends and draws the *soul downward*, so that in respect of that *spirit of man* it may be most truly said of God in his first making of Man,

Os homini sublime dedit, cœlumq; videre.

This is that *noble, royal, righteous, holy seed*, which while *man* was as first *born, made, created* and planted after the *nature* and *image* of, he was said to be planted a *noble Vine, wholly a right seed*, till by being *alienated, separated*, and *estranged* from it into his *earthly part*, he became a *Degenerate plant of a strange Vine unto the Lord*, a *seed of evil-doers*, that are never more to be renowned, unless they come again to be born of this *holy seed*, which is *Anothen*, from above, of this *spiritual part*, or *spirit in man* (which gives him the *heavenly wisdom*, which the *wisdom of the flesh*, that is from beneath, and but *earthly*, and *sensual*, and *Diabolical*, is enmity against) and of this *breath of life*, or *inspiration* of the *Almighty*, which

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gives understanding by which he comes again to be a *tree of righteousness*, a *plant of the Lords renown*, the *seed of the Kingdom*, the *Royal seed*, that *right seed*, that *holy seed*, which is the *substance of the Oak*, when the leave fall off, the *true man* that God made, who in the doing of his will abideth ever, when the *Spirit* of the Lord shall have blown away all *flesh*, and all That Mankind that is become the *seed of the serpent*, the *generation of the Vipers*, so that it shall wither as the grass, and come to nought as the flower of the grass, which to day is, and to morrow is cast into the Oven: *Finally*, such a *living soul* as man at first became, when God first breathed into him this *breath of Spiritual life*, to live and dwell in his life, light and presence, when the *souls* that live in sin, and are alienated from his life through the blindness of their hearts, must die for ever, and ever perish from the light of his countenance. This *Spirit of man* is the *very principle of Spiritual life* to his *Soul*, as the *Soul* is the *principle of natural life* to his *body*; whereby as that becomes a *living body* through the union of it with the *soul*; So the *Soul* respectively becomes a *living Soul*, through its Union with the said Spirit. These *three* are the *three principles*, after which the *man* is *respectively*, and *differently* denominated, sometimes after the *one*, sometimes after the *other*, *pro occasione requirit*.

In respect of the *earthly body*, of which he is formed, man is denominated, 1 *Cor.* 15. χοϊκὸς, *earthy*, and is said to bear an *earthly image*, and hath his name *ADAM*, accordingly, which by interpretation is *Red Earth*.

In respect of the *soul* he is denominated *Animal*, an *Animal man*, *Soully*, or but *sensual* (as abstract from the aforesaid *spirit*, *Jude* 19. These are they who are *sensual*, or (as the Greek word is) ψυχικοὶ, *Animal*, having not the *spirit*, 1 *Cor.* 15. there is a *natural body*, or, (as the Greek word is) σῶμα ψυχικὸν there is an *Animal body*, 1 *Cor.* 2. The *natural man*, or (as the word is, ψυχικὸς ἄνθρωπος) i. e. The *Animal man* perceiveth not the things of the Spirit, so also *James* 3. The wisdom from beneath, which only the *Soul* is capable of, without the said *Spirit*, which gives that wisdom from above, which

which is *pure, peaceable*, &c. is said to be ἐπίγειος, ψυχικὸς, δαιμονιώδης, *Earthly, Sensual*; i. e. *Animal*, and *Devilish*.

In respect of his Spirit, and as he is denominated after that, which is in *conjunction* with the *Spirit of God*, that imparts it to him, he is said to be a *spiritual man*, discerning the things of the Spirit, which the *Animal man* doth not, and *discerning* others who are but *Animal*, while himself remains *undiscerned*, by them who are below him, 1 Cor. 15. ψυχικὸς ἄνθρωπος, πνευματικὸς, πάντα ἀνακρίνει, 1 Cor. 2. ὑπ' οὐδενὸς ἀνακρίνεται.

And as to your asking concerning the *spirit of man*, whether it be *natural* or no? I answer, That it is *natural*, i. e. pertaining to the very *nature* of *that man* which God first created, and of the *man of God* which to that *primitive nature* is restored; for how be it it is of the *Divine Nature*, and so *supernatural*, as in reference to *man in the fall*, who is of the *Devils marring*, yet to the constitution of such a man as *God* at first made after his *own Image*, and *Glory*, to partake of his own *Divine Nature*, it is *natural*: And though it is as *natural* to man *in statu corrupto*, to sin, and *break* the *Law of God*, as for a *natural* brute beast to drink in water; yet to that man, who is *God's Image* and *glory*, by participation of the *Divine Nature*, it is as *natural* (as it was to *Christ*, whose *meat* and *drink* it was to do *Gods will*, as also it is to the meer *natural man* to *eat* and *drink outwardly*) to *observe* his *Law*. And therefore such as *obey* the *Law*, are said *by nature* to do the things contained in the *Law*, that is by *that nature* which man was at first *created* after; which is the *Divine Nature*, which the Saints are again according to *Gods Promise* partakers of, 2 *Pet.* 1. Otherwise, if ye speak of that *Nature* of the *Devil*, which by *sin* *man* hath to himself *contracted* since his departure from the other, it is as contrary to *that nature* to do *good*, as it is contrary to the *other* to do *evil*; and this is *that nature* by which the Saints themselves till they were saved by *Gods grace*, and quickned back again into the other, are said to be (Eph. 2.) *The Children of wrath as well as others*; and those sinners who have lost the *first nature*, are said therupon to be *without natural affection*, i. e. Without such bowels

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ab mercy, pity, love, and *compassion* to their *own flesh, and fellow-creatures*, as they had while they stood in the *first nature*. And whereas ye ask above in the fourth query of this *spirit of man*, as well as of *God's* and of the *Devil's*, Whether or no it is *essentially impregnated in man*?

Answer, That it is *essential*; that is, pertaining to the very being (and that *constitutive*) of the *Man* aforesaid, *viz. that man of God*, which was of *Gods first creating*, or is of *Gods renewing* back again into his *own Nature, Image* and *glory*; yea, so, as that *such a man* cannot *possibly* be without it, though it is *spiritual* in it self, and so neither *natural* (as is said before) nor *essential*, either *constitutive*, or *consecutive* to the being of *that man*, that is in the transgression and alienation from God, and so *degenerated* from *primitive manhood*, into no better state than that of the *Beast* of the field, which is his *figure*.

And whereas ye query, Whether the said *spirit of man* is *mortal* or *immortal*? I answer, It is *immortal*, and neither *mortal* nor *corruptible*, but that *immortal* and *incorruptible seed of God*, even something of that *living Word*, which is said to be *made flesh*, and to *dwell in the Saints*, that is said to be *ingrafted* or put into man's heart, whereby he being begotten into the *Will of God*, is said to be *born of God*, and the *Son of God*, which *Principle*, or *innate Word*, being received with meekness, saves that soul from sin, and so from the second death, as it stands in *union* and *conjunction* with it; which Word is called (*James* 1.) ἔμφυτον λόγον, and is said to be *made flesh*, and to *dwell in the Saints*, John 1. as their life.

And whereas ye ask, Whether this *spirit of man* hath a *being distinct from the body, when expired*; *and if so, how and where*?

I answer, It hath a *being distinct*, not onely from the *body*, when deceased; but from the *soul* also when expired; which *spirit* is *quick, powerful*, and *quickning*; and *searching the soul* in its *secrets*, and *piercing so unto the marrow and reins*, that *all things are naked and bare* before it, and *nothing hid from its sight*; Whereupon it is said of this spirit of a man, Prov. 20.27.

20.27. *It is the Candle of the Lord, searching into the inmost parts of the belly*: This is that *Candle* whereby the *Lord* does search *Jerusalem* it self; this is that *spirit of a man* of which it's said, *Who knoweth the things of a man, save the* spirit of man *that is in him*? as none knoweth the *things of God*, but the *Spirit of God*, and he to whom the *Spirit of God* reveals them, which is onely to the *spiritual man*; who by his union with that *Light of God* in himself, which flowes from the *Life*, comes to be *God's own Image* and *glory*, which all his begotten ones do bear, whose *glory* is seen to be that of the *Son* of God, which is *fulness of grace and truth*.

And howbeit, the *body* and *soul* both may perish, as they seperate from *this spirit*, yet it lives and abides for ever, together with all that doth the *Will of God* made manifest in it. This is that in respect of which, *man regenerated* by it, is *man indeed*, such a one as in reference to whom, *man in the fall* is but the *beast of the field*, as much falling short in the highest of his meer *Animals* of the *spiritual man*, as the *outward beast of the field* doth of him who is meerly *Animal*; for man at his best estate, abstract from this, even *every man* is altogether *vanity*, and a *lye*, yea, *man in honor* seperated from the understanding which comes from this, is but as the *beasts that perish*: And men who seperate themselves from it to their *sensual or Animal* understanding, so as not to have the *Spirit*, must (for all their *airy notions* in the *sensual* part) once know themselves to be but *beasts*, or *men by the halves*, this is that *spirit of a man* which is able to sustain and bear all his infirmities, but if it be wounded by man's sin, who can bear it? *Prov.* 18. 14. This is *that spirit of man* that goeth *upwards*, and draweth the soul *upwards* toward *God*, from whom it is breathed into *man*: when the *spirit of the beast*, or *brutish man* goeth *downward* to the *earth* from whence it came, and draws *downwards*, even to the Chambers of *death*, and the depths of *Hell*. This is that, of which while ye ask *how*, and *where* it hath a *being* (if so at all) *distinct* from the *body*? I answer in the words of *Wisdom* it self, *Eccles.* 12. That as the dissolution of the *compositum*, or *whole man*, which

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conſiſts of the *Three* aforeſaid, each from the other, then the *body returns to the duſt from whence it came*; and the ſaid *ſpirit returns up to God that gave it*: And that *Soul* together with it, that hath ſtood in the counſel of it, while *that ſoul* which the *body* dyes from, while they both lived together in ſin dyes both from it, and from God that gave it, for ever, and is left *naked*, and *diveſted* both of its *own body*, and its *own ſpirit* alſo, and lyes in ſeparation not onely from *both theſe*, but alſo from *God*, and his *good ſpirit* tormented among all *evil ſpirits* for ever.

Query 9. *What, and where is that Heaven in which it's ſaid God doth dwell? Is it above the Firmament, or muſt a Creature wait to know it manifeſt in him, and not otherwiſe?*

Anſ. Heaven, is the *higheſt place* in either *outward* and *local*, or *inward* and *ſpiritual* ſcituation, and therefore it is called ὑψος. The *Heaven* in which its ſaid God dwells, is neither *onely above* the Firmament, nor *onely under* the Firmament, but both *above* it, and *below* it, and even every where; where he manifeſts himſelf in his *love* and *mercy*, *goodneſs*, *grace* and *glory*: And as he dwells in *no place*, ſo as to be any where (*circumſcriptively*) *included*, ſo in *every place*, he is ſo, as to be no where at all *excluded*. So that if ye ask, Whether it is *above* the Firmament *onely*, and *no otherwiſe*? I ſay, *No*; for it is alſo *under* the Firmament, or elſe the *Son of Man* could not have been *truly* ſaid to be *in Heaven* (as he is *John* 3.) in that ſelf-ſame juncture of time, wherein he was ſtanding *bodily*, and ſpeaking to *Nicodemus* here *on earth*; neither could the Beaſt be ſaid (as he is, *Rev.* 13.) to blaſpheme the Saints that *dwell in Heaven*, if they were not *in Heaven* whilſt here *on earth*; For even *He* and *His Worſhippers* (*ſuperſtitiouſly*) *adore* whatever they deem to be above the Skies, and *blaſpheme* it not. Likewiſe the *Apoſtles* dwelling (πολιτευμα) was *in Heaven*, *Phil.* 3. whilſt they were *bodily* here *on earth*. Therefore *Heaven* is as well *under*, as *above* the Firmament; yea, it is in very deed in his peo-

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pler hearts, in every humble, broken and contrite spirit.

And whereas ye ask, Whether a Creature must wait to know it *in himself onely*, and *not otherwise*? I say, Not so neither; for Heaven shall be manifest, and known not onely *inwardly* in their hearts, who wait for it; but *outwardly* also to such as wait not for it within themselves (as *Lazarus Bosome* was to the *rich man's* sight afar off) so far onely as shall tend to the aggravation of their anguish, who shall see themselves shut out everlastingly from sharing in it. To conclude, the *Heaven*, which is *God's Throne*, *God's House*, *God's Tabernacle*, and the *place of his Rest*, where *no Lyon*, nor any *Ravenous Beast* shall be; where no *Lyar*, nor *unclean one*, that works abomination, hath any place; where none of the *proud*, *prying*, *vulturous eyes* can pierce far enough to discern the *glory* of it; where no *haughty fowles* of the air, that are lifted up with the *windy wings* of their own *lofty notions*, no high-climbing *Capernaites*, nor *Thieves* and *Robbers*, that are flying about aloft above the *Door*, which is the *Light within*, can ever fore high enough to enter, is not onely that *high place*, *locally* scituated above the Skies, but that *high and holy place* also, of a *low* and *humble heart*, and a *broken* and *contrite spirit*, *that trembles at his Word*; there he delights to manifest himself, who is the *high* and *lofty One*, who inhabiteth *Eternity*, and to make his abode, even in them who are *meek* and *lowly*, who dwell *on high* with him in the *Hill* which he hath chosen; whose *Hill* is the *highest* above all the *Hills*, whose *Jerusalem* is his *Throne*, when all the *Earth* besides it, that are foes to him and it, must be as the *footstool*, and as no more then *ashes* under the soles of their feet; the *Mountain* of whose House is now establishing on the top of the *Mountains*, and exalting it self above all the *Hills*; so that all Nations shall go up unto it, while the *proud* and *lofty* dwell down *below*, in a *low place*: The *way of life is above*, where the upright walk, who are to have *Dominion* over the wicked in that Morning that is appearing; who dwell in *Hell*, which is *beneath*, and lie in the *grave*, and in the *dust* of the Earth, where *Death* gnaweth upon their intrals, and feedeth upon them as his Prey.

Query

Query 10. *What is Hell? and where is it? Is it a certain local place? or that, which brought the creatures disobedience, is manifested in him, and that there is no other?*

Answ. *Hell* is the *Valley of Jehoshaphat*, i. e. of the *Lords judgment* (as the word is in English) where with fire, and his sword he pleadeth with all flesh, where he easeth himself of his Adversaries, and maketh his indignation known to his enemies, whither the Lord comes like a *whirlwind*, to render his anger with *fury*, and his rebukes with *flames of fire*, where the *worm* that eats in the *intrails* of the wicked *never dies*, and the *fire* is *never* to be *quenched*. The place that is ordained of old by the Lord, yea for the *King* it is prepared i. e. for the *Devil* and his *Angels*, the *King* of all the devouring *crowned Locusts*, which come up in That Smoke that ascends out of the bottomless pit, and darkens the Sun and the Air, whose Name is *Abaddon*, and *Apollion*, i. e. (in *English*) *The Destroyer*.

The Valley which is also called *Tophet*, or the Valley of the land of *Benhinnom*, cipified by that which was of old about *Jerusalem*, & is its *figure*; where men sacrificed their friends through the fire to the *Idol Moleck*, which was their *God*, and the *Pyle whereof is Fire and much Wood, and the Breath of the Lord*, which is his *Spirit* in mens own evil Consciences, *like a River of Brimstone doth* feed, and *kindle it*: This is that *Valley* of *Jehoshaphat*, to which (as much a *Riddle* and Mysterie as it may seem to be, to say, *Come up to the Valley*) all the *Heathen* must be awakened and summoned to *come up* to account out of the *dark Cells* of their own *deceitful* and *desperately wicked* hearts, even *to the Light*, which is the *least of Seeds*, and lies *buried* under the *dust of the world*, which is got above it in mens hearts, yet is in truth the *greatest* and *highest Power*, and seat of *Judicature*, which whoever *rebels* and *rebel* against, *receive to their eternal Damnation*. This is as a *burning within*, kindled under all *mens fleshly glory*, of which (mean while not denying it to be also a certain *local place*, as ye speak) we

* Therefore is *Hell* called by Christ, *Matth.* 5.29 30. and the *Pyle whereof is Fire and much Wood, and the Breath of the Lord*, by *Isaiah*, *Isa.* 30:33. in Greek γεεννα, *ex* גיא הנום *valle Hinnom quæ alias* חופת *Topheth dicitur*, *Jer.* 7:31 *Isa.* 30:33.

affirm that it is *within* in the Conscience of every *Malefactor*, or *impenitent Rebel* against the *Light*, where the *wrath of God* is manifested against sin, and on the Creature for its disobedience, where *Heathenish People*, not liking to retain God in their knowledge, nor *glorifying* him according to what *knowledge* they have of him, but giving themselves over to *vile affections*, and to act things that are *unseemly*, *receive* (mark) *within themselves* (as it is said *Rom.* 1.) *the just recompence of reward*, *that is meet for their works*: where, as every one whose work is found *approved* by the *Light* that *proves* it, hath his rejoicing (with that joy which the stranger intermeddles not withal) *in himself alone*, & not in another; So every one, whose work is *reproved* by the same, must bear his own burden, which none can ease him of, or take off from him, whoever he is: And this is *Hell*, which is the *Lake that burns with fire and brimstone*, which is the *second death*, where the *fearful*, *unbelieving*, and *abominable* have their part, who have *no part*, nor *portion in Gods holy City*. And (in answer to the last clause of your *sixth* query) this I say, is the manner of the *consolation* and *happiness*, or *torment* and *sorrow*, of which ye ask, *After what manner* shall the *soul*, (if it be sensible of either, out of the *body*) *enjoy* the one, or have the other *inflicted* on it.

Query 11. *What is it in man that must be made sensible of the joy of the one, through obedience, or the torment of the other through disobedience, since what God hath loved, he loves to the end, and the Earth must return to the Earth, and the Spirit to him that gave it.*

Ans. The *soul of man* is *that in man*, which when once departed from its *body*, which it's the *life* of, and also from its aforesaid *spirit*, which is *its life*, must be made sensible of the *consolation through obedience*, or of the *tribulation through disobedience*, as it is written *Ezek.* 18. *The soul that sinneth shall dye*, though the Seed of God (had it kept its *union* with it) would have kept it *A living soul*. So *Rom.* 2. it is written, *Tribulation*

Luke

fulness and the gulph, indignation and wrath, must be upon *every soul of man* that doth evil, but *glory, honor*, and *peace* upon *every soul of man* that worketh good, whether they be *Jews* or *Gentiles*. And this with a *non obstante* to your words of exception at the end of the query, *viz.* since *what God hath once loved, he loves to the end*; which are neither the words of *Scripture*, nor of the *truth*; for there it's said, *having loved his own* (which are such onely, who own him in his love) *he loved them to the end*; and this we say is *unchangeably* so, although this is also as *unchangeable* a truth of God, who cannot change, That having from everlasting hated the foreseen *subjects of unrighteousness*, whom he afore unchangeably ordained to be *objects of his wrath* and condemnation, he *hated* them unto the end, for as *immutably* as he *loves Jacob*, which is the righteous Seed that is ever blessed; he *hates Esau* or *Edom*, the Seed of evil-doers, which is never to be renowned; which because it is for ever the *border of wickedness*, therefore is the people against whom God hath indignation for ever. And this notwithstanding * *Mal.* 1. 4. also your other words in the Query, viz. *Seeing that the Earth must return to the Earth, and the Spirit to God that gave it*: For, as I said above, then doth the *evil Soul* stand most *naked* open to its misery, and *sensible* of its torment, when it's divested of *that body* in which it took its pleasure, and of its *spirit* which could, could, and would have led it once (but now it cannot, the gulph being fixed) to those *Rivers of pleasure* that are at God's right hand for evermore: And as for *that soul* that is found doing good, it's most fully *cloathed* upon with its glorious House from above, and its joy and rest in God, when it's *unclothed* of its *house of Clay*, or *earthly body*, wherein it dwelt in bondage to, and was once groaning under the bondage of its own corruption.

Query 12. *What is that City that hath no need of the light of the Sun, nor the Moon to shine in it, &c.? And where is its situation? And what is that honor and glory, which the Kings of the*

Earth must bring into it? And in what manner must they perform it? Also, how, and when shall they that are saved, be made partakers of it.

Answ. What need ye Query this of us, if either ye heeded the *Light* in you, which manifests all things in their proper seasons, to such as walk in it; or if ye had well heeded that very *Scripture* either, out of which your *Query* seems to be fetcht, and founded? Where ye may as well read what that *City* is that hath no need of the *Sun* to shine in it, as that it hath at all no need thereof, where it is evidenced to be those *Saints of God* that follow the *Lamb*, who is their *Light*, the *new Jerusalem* which is above, the *mother* of all the *free-born Children* of God, which is as a *Bride* adorned for her *Husband*, with whom the *Tabernacle* of the Lord is, and with whom he dwells; and as for the scituation of it, it is not expressly said (as in the *Vision* it was seen) that it *came down from God out of heaven*, therefore 'tis a state here on earth, else also the *Kings* of the Nations could not be said to bring the glory of their Nations into it; *i. e.* to serve it with their glory; for it is to come to pass, that the *Kingdom and nation that will not serve thee*, (saith the Lord, *Isa.* 60. 12.) *shall perish, yea that nation shall utterly be destroyed.* Whose glory that they are said to bring into it, or to serve it with, or minister to it withal, is not any of those unlawful, or sinful lusts, pleasures, or licentious liberties, wherein they glory as in their shame (for as in *maximâ libertate sit minima licentia*; so it is said, *That no unclean thing shall in any wise enter therein, neither any thing that defileth, or worketh abomination, or maketh a lie*) but their gain and *substance*, which the *Lord* himself saith he will *consecrate to the God of the whole earth*, and to the service of his truth, as they before in their blind minds consecrated it to the service of their *Lord God the Pope*, and the setting up of his *trashy Traditions*: For the *Lamb*, who is the *Light* of his holy ones, who are *the City*, is worthy to receive *power*, and *riches*, and *wisdom*, and *strength*, and *honour*, and *glory*, and *blessing*, and all *created things*; for, for *his sake they*

Lord, and were created, Rev. 5. and such those that are with him on mount *Syon*, who are called, and chosen, and faithful; who are his *Priests* and *Ministers* (*non nomine tantùm sed re*) not in name only, as the *Popes* and the Worlds *Idol-shepherds* are, but (*reapse*) indeed and in truth; who as the Lord saith, *Isa.* 61. shall *eat the Riches of the Gentiles, and in their glory boast themselves*; improving the excellencies of the outward Creation in wiser ways, and to much better uses and ends, than such *Drones* as the *Popes Divines*, who have devoured the good of all Lands, under a meer pretence of serving *Christ*, in the service of their own lusts and bellies. And whereas ye ask, *When shall those that be saved be made the Inhabitants of it?* Answer. So soon as ever they are saved from the sin, which is that alone that slayes the soul, and seperates it from its part and portion there, *For blessed are they that do his Commandments, they have right to the Tree of Life, and to enter in through the gates into the City*, without the which are the *Dogs*, who shrink back from the truth, and lick up their *old Vomit*; who for all their dreaming that they *eat* and *drink* in the day while the Lord's Visitation passeth over them, shall yet *wander to and fro for meat, and grudge that they can never be satisfied*; and at evening when they awake, and see the *Sun* is set upon them, they shall *return, and grin like a dog, and go round about the City*, but never enter to have any share in it, being clambered up above *the Door*, which is *the Light*.

Query 23. *What are the Chains in which the Angels (who kept not their first estate) are reserved under darkness unto the Judgement of the great Day? And where is the place of their confinement? And what is the great Day, and the Judgement? We pray you plainly answer.*

Answ. The *Chains* which the *Angels* who kept not their *first estate*, are reserved in, are the same under which *men*, who kept not *their first estate* are also reserved under *darkness* unto the Judgement of the great Day, & that is the *darkness* it self into which they are both gone forth from the *Light*, which

was

was *Their habitation* they both left, in which they were created to stand, so 'tis said, *the wicked are captivated in the cords of their own sins*; and *snared in the works of their own hands*, viz. in the deceitful counsels of their own hearts, in their own corruption, under the bondage of which the whole Creation groans, and travels in pain together to be delivered; out of which *Bonds*, and *Chains*, and *Fetters*, *Snares*, and *sure Captivity*, there is no deliverance for men, who are all to come to judgement, but in Christ, who opens the *Prison-doors*, by *that Spirit* by which he went and preached to the *Spirits* which were *in prison* in the Dungeon of *Egyptian darkness* of old in the days of *Noah*, wherein they remain reserved unto Wrath and Judgment; which from the Lord must first come upon them, as *assuredly* as ever they sinned, and as *unavoidably* as *travel* on a Woman with Child, which she cannot possibly escape; and the place of their confinement is where-ever the said *rebellious spirits* are, a place not of an *outward, local* consideration; for although every *spirit* is *in loco definitive*, and determined to his *Hic & nunc* (excepting God onely, who cannot be so) yet a *spirit* cannot be said to be *in loco circumscriptive*.

And as for the *Great Day*, and the *Judgement* thereof, 'tis the *Light* of the *Lord*, (for *the Light he called Day*, and *the Darkness he called Night*) and the *Judgement* that the said *Light* layeth to the Line, and to the Plummet, in every Creature that hates and rebels against the *Light*, which *manifests condemnation* on the Transgressor, and reveals from God nothing but *Vengeance, Tribulation, Wrath*, and *Anguish, Perplexity* and *Disappointment*, *Woe, Cursing*, and *vexation of spirit* on every *evil spirit*, and on every *soul of man* that is found in *evil doings*; the *Eternal Judgement* of which day of *the Lord*, is over all the *Oaks of Bashan*, and *Cedars of Lebanon*, and *pleasant Pictures*, and *fenced Towers*, and *high Walls*, and all *mans glory* and *pomp*, which *Hell* now opens her *mouth* wide to receive, & over *every one*, and *every thing* that is high and lifted up; and there can be no reckoning the *Judgement* of it so, but that (to *confess* to you truly again your own way of *Latin Kind*, wherein ye con-

clude

clude your *Queries*, and I my *Answer*) you must expect and know, That

Quod sibi quisq. ferit præsentis tempore Vitæ,
Hoc sibi mille erit, cum dierum [illegible] Venit.

To all your Queries above answered, you subjoin these two Verses,

Non pudor est quæri, quæ nescis sive docere:
Qui SCIT *Laudatur, qui* NESCIT *vituperatur.*

To which I return, and so conclude as follows.

Non pudor est quæri, *nec* quærere, *at usq;* teneri
Quærendo, at q; queri *est pudor, & nescire* doceri.
Qui fructu crescit SCIT, *quamvis plurima* nescit;
Is quod SCIT nescit, *qui* tantum *lumina* crescit.
Qui bene SCIT q; alitur, SCIT *& ut sit gregibus* Alter;
Qui malè non aliter, *quam ut se* SCIRE *hoc* SCIAT Alter.
Haud qui SIT q; Satur, *facit ut qui quod* SCIT, amatur:
Is, sibi quod datur, *per quemq, opus hoc* operatur:
Qui SCIT Salvatur, SIT *at ut* SCIT, *& ut* SCIT agatur;
Qui SIT *laudatur, qui NE* SIT *vituperatur.*

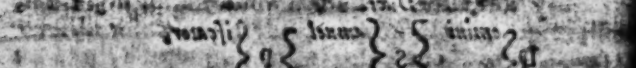
Dixi.

D{*omini* ei} S{*amuel* xerus} P{*isc*ator. aster}

No shame to *Ask*, nor be *Ask't*, but to *weary*
Free *Answerers* out with *Queryings*, and to *Query*
The same *o're, o're*, and *o're* again *concerning*
Truths, which they are *ever* taught, yet *never learning*.
He who *knows little*, yet bears fruit, *knows much*,
No *knowers know* that they do know, save *such*;
Such *Thrive*, such *know* that they may be as *Mothers*.
Some *know* but to be *known* to *know* by *others*;
No *knower*, but the *doer* of what's *known*
Is *lov'd*, who *works* what's given him as his *own*;
Who *knows* is *sav'd* (this I must needs *acknowledge*)
Yet let him *BE*, and *acted be* by's *knowledge*;
Who *Is* what's by him *known*'s of worth and *prais'd*,
Who *Is* not so's worth nought, despis'd, *disprais'd*.

S. F.

What to themselves All Men
Sow now, (*be Good, or No*)
That must each man Reap Then,
When Christ *shall say*, Come, Go.



Page 9. line 28. for *differently*, read *indifferently*.